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RITUAL

OF THE



ROYAL KNIGHTS

OF

KING DAVID



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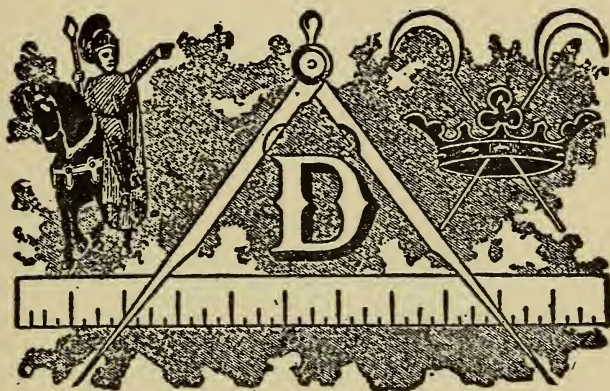
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RITUAL

OF THE

Royal Knights of
King David



COMPILED BY
W. G. PEARSON

THE SEEMAN PRINTERY
DURHAM, N. C.
1920

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W. T.

1
W. M.

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W. R. S.

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W. Con.

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W. Chap.

ALTER

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W. Sen.

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W. Chan.

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W. Sent.

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ANTE ROOM

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ORDER OF BUSINESS

1. Roll of officers and absentees noted.
2. Minutes of the last meeting read and approved.
3. Officers absent at the previous meeting called to explain.
4. Communications in reference to the sick and distressed.
5. Applications for membership presented, read and referred.
6. Communications in reference to the welfare of the Lodge, or the Order in general, presented and acted upon.
7. Report of committee on applications for membership (previously referred) acted upon and applicants balloted for.
8. Contribution roll of members called by the Financial Secretary—fines and the taxes first, and then the monthly dues. Bills read and ordered to be paid.
9. Nomination, election and installation of officers.
10. Initiation of candidates.
11. Consideration of deferred and new business.

PEARSON'S RITUAL

OPENING

W. M. (taking the chair and giving one rap with the gavel.)—Brethren, I am about to open this Lodge for business. Officers will please take their seats. The Worthy Conductor will see that the entrance is properly closed and guarded.

[W. C. places the Gate-keeper and Sentinel at their posts—the Gate-keeper at the outer door and the Sentinel at the inner door; after which he returns, and, giving the sign of the degree in which the Lodge is about to open, says:]

W. CON.—Worthy Master, the entrance is closed and properly guarded.

W. M.—Worthy Chancellor, you will please prove all the members present by the password.

[Worthy Chancellor examines all in the room, shaking the left hand of each member, the brother at the same time whispering the password to the Worthy Chancellor. If all present are in possession of the password, the Worthy Chancellor reports:]

W. CHAN.—Worthy Master, all present are proved worthy members of the Royal Knights of King David.

[If there be any present who cannot give the password, the Worthy Chancellor shall report the name of such member to the Worthy Master, who must dispose of each case as the law directs; but in no case should a visiting member receive the password in any Lodge except the one to which he belongs, or the one

in which he has his card of Liberty deposited, or as the laws direct.]

W. M.—Worthy Conductor, you will please ascertain if all the officers are at their positions and invested with their proper regalia.

[The Worthy Conductor, having examined, reports:]

W. CON.—Worthy Master, all the officers are at their positions and invested with proper regalia.

[If any vacancies exist, the Worthy Chancellor will report the same to the Worthy Master, who will fill them by temporary appointment; after which, the Worthy Chancellor will advance, and, after saluting the Worthy Master, conduct each officer (separately) before him. The Worthy Master gives two raps with the gavel, which calls the officers up, and says:]

W. M.—Worthy Chancellor, what are your duties?

W. CHAN.—Worthy Master, my duties are to assist you in opening and closing your Lodge; to examine all persons present before opening the Lodge, and to report those who are without the password; to perform such other duties as you or the Lodge may direct, and in your absence, take charge of the Lodge and act for you; take charge of the regalias and other property of the Lodge, keep them in order and see that none are lost.

W. M.—Worthy Recording Secretary, what are your duties?

W. R. S.—Worthy Master, my duties are to keep a just and true record of all the proceedings; conduct all correspondence; make out and forward all reports and other official communications, whenever required, to the S. G. L.; keep the financial accounts regularly, fairly and faithfully between the Lodge and its mem-

bers; receive all moneys due the Lodge, and pay the same over to the Worthy Treasurer, taking his receipt therefor, and balance the account with the Worthy Treasurer.

W. M.—Worthy Treasurer, what are your duties?

W. T.—Worthy Master, my duties are to receive all moneys from the hands of the Worthy Recording Secretary; keep a just and true account thereof, paying out the same only on the order of the Worthy Master, signed by the Worthy Recording Secretary, with the seal of the Lodge attached.

W. M.—Worthy Conductor, what are your duties?

W. CON.—Worthy Master, my duties are to wait on the officers and members during the hours of meeting; prepare, conduct and introduce all candidates during their initiation; see that all visitors attending the Lodge are properly seated; perform such other duties as you or the Lodge may direct, and see that your will and pleasure is punctually obeyed.

W. M.—Worthy Senior, what are your duties?

W. SEN.—My duties, Worthy Master, are to assist the Worthy Chancellor in the discharge of his duties, and, in his absence, officiate for him, and to perform such other duties as may be required by you or the Lodge.

W. M.—Worthy Gate-keeper, what are your duties?

W. G. K.—Worthy Master, my duties are to take charge of the outer gate and to prevent any one from listening to what is going on inside the Lodge-room; to keep all intruders from the Lodge-room door, and to allow no person to enter the Lodge or hall door, or the ante-room, during the hours of meeting, without the proper password, unless ordered to do so by the Worthy Master.

W. M.—Worthy Sentinel, what are your duties?

W. SENT.—Worthy Master, my duties are to take charge of the inner gate during the hours of meeting, and assist the Worthy Gate-keeper in the discharge of his duties, and when he is absent to officiate in that office; receive all messages from the Worthy Gate-keeper, and report the same to the Worthy Master; see that all the officers and members are clothed in proper regalia, according to their rank in the Order, and are in possession of the proper password before entering the Lodge-room, unless otherwise ordered by you.

W. M.—Worthy Chancellor, what are the virtues which should adorn the character of every true brother of the Royal Knights of David?

W. CHAN.—Honor, temperance, faithfulness, obedience, meekness, charity and brotherly kindness.

W. M.—Let our lives and conversation, then be ever such as to prove that we possess these virtues, not alone in name, but as the governing principles of all our actions; so that while here in our Lodge, we may sustain, encourage and strengthen each other in the pursuit of good; and in our intercourse with the world, impress upon others the value of our principles and thus cause our Order to flourish and blossom as a rose.

[Worthy Master gives three raps, and all the members rise and sing.]

OPENING ODE

Come, brothers, let us all unite
To stay the hurtful tide;
Against the world we'll bravely fight,
And spread our Order wide.

Where'er the sun in radiance beams,
Or man endureth woe,
Our Order shall send forth its streams
Till o'er the world they flow.

W. M.—Brethren, it is meet and right, and our bounden duty, at all times and in all places, to give thanks unto the God of Love and Peace, in whom we live and move and have our continued being. Let us ascribe unto Him all honor and glory He has enabled us to accomplish, and the many privileges of mercy we have enjoyed; and let us ask His protecting care for our present and future peace and prosperity. Worthy Chaplain, you will lead us in prayer.

W. CHAP.—Almighty and ever-living God—the Creator and Preserver of all mankind, from whom cometh every good and perfect gift, and without whom nothing can prosper—we thank Thee most heartily for the preservation of our lives, and for permitting us to assemble again within these consecrated walls, dedicated to the practice of love, purity and charity. Pardon our manifold sins and preserve our souls from everlasting punishment. Keep us from all bitterness and prejudice; from malice and all uncharitableness towards each other. Defend and provide for the widows and orphans, and all who are sick and afflicted; help and comfort them in every time of

need. We ask Thy blessings upon our present undertaking. Be with us while we are assembled here in our Lodge-room; direct us in all our transactions with Thy most gracious favor, and let the words of our mouths and the meditations of our hearts, while we wait before Thee, be acceptable in Thy sight. Bless, we most humbly beseech Thee, the officers and members of this Order and this Lodge; bless them spiritually and temporally, collectively and individually, with lasting success, O, Lord, our strength and our Redeemer. We ask all through Jesus Christ, our Lord. Amen.

[All the brethren respond, "Selah."]

[The Worthy Master gives one rap and all are seated.]

W. M.—Worthy officers and brothers, I solicit your assistance and attention in all matters that may be presented for your consideration. I now declareLodge, No....., duly opened.*

W. M.—Worthy Recording Secretary, please call the roll of officers, and read the minutes of the last meeting.

[The Recording Secretary calls the roll of officers and notes the absentees. The minutes are then read, and, if no objection is raised, the Worthy Master announces that they stand approved. The Sentinel will then admit those who may be waiting at the ante-room.]

W. M.—Does any brother present wish to report the sickness or distress of any member of this Lodge?

ANS.....†

* Go through the signs of the degrees in which the Lodge is about to open before making this announcement.

† Members answering the question must rise, address the Worthy Master and state the nature of the case.

W. M.—Has any member a friend to propose for membership in this Lodge?

ANS.....

W. M.—Has any member anything pertaining to the welfare of this Lodge, or the Order in general, to present?

ANS.....

[The Lodge will consider the several propositions and dispose of each in the order presented, after all the questions have been asked, as provided for in the Order of Business.]

INITIATION—FIRST DEGREE

[Applications for membership (previously referred) reported upon the applicants balloted for. If the candidate is elected, the Lodge will proceed with the initiation. During the ceremony there must be a solemn silence among the members, broken only by responses given at the proper times.]

W. M.—Worthy Chancellor, please retire to the ante-room and ascertain if there is any candidate for initiation in the first degree.

[The Worthy Chancellor salutes the Worthy Master by touching the left breast with the right hand; then retires to the ante-room, where, if any candidate is in waiting, he receives his name, returns to the Lodge-room, salutes the Worthy Master and reports.]

W. CHAN.—Worthy Master, there is in waiting in the ante-room [here giving the name in full], who desires to be initiated in the mysteries of the Royal Knights of King David, and become a member of this Lodge.

W. M.—Worthy Recording Secretary, has the ap-

plication been presented, referred and reported upon and has the candidate been elected?

W. R. S.—The application has been properly presented, referred and reported upon, and the candidate has been duly elected.

W. M.—Worthy Conductor, you will proceed to prepare the candidate for initiation. Worthy Recording Secretary, you will accompany the Worthy Conductor, and if the candidate assents to the requirements, you will leave him in charge of the Worthy Conductor.*

[The Conductor and Secretary will salute the Worthy Master and retire to the ante-room. When they have the candidate in their presence, the Conductor, calling him by name, shall say:]

W. CON.—We have come to prepare you for the rites of initiation. Before proceeding the Recording Secretary will ask you a few questions.†

W. R. S.—Are you desirous of being initiated into the mysteries of the Royal Knights of King David?

CAN.—I am.

W. R. S.—Do you solemnly declare upon your honor that you make this application of your own free will, and without any impure motive towards this Lodge or the Order in general?

CAN.—I do.

W. R. S.—Stranger, allow me to inform you that the virtues which should characterize a true member of the Royal Knights of King David are honor, temperance, faithfulness, obedience, meekness, charity and brotherly kindness; and to further this object the

* If there is more than one candidate, the Worthy Master will appoint Conductors for each.

† Every Lodge must have a book for this purpose.

members of the Royal Knights of King David have mutually agreed to associate themselves together, and to make provision against the calamities of this life by visiting and administering to each other in sickness and distress. Are you willing to adhere to, cultivate and abide by these principles?

CAN.—I am.

[The Recording Secretary must take the answers in writing as given by the candidate, and every Lodge must keep a book for this purpose. The answers having been given in the affirmative, the Recording Secretary will return to the Lodge-room, salute the Worthy Master and report.]

W. R. S.—Worthy Master, the candidate has assented to all the requirements of our Order, and is now being prepared by the Worthy Conductor.

[Recording Secretary then resumes his position.]

W. M.—Brother Senior, you will please arrange the Lodge-room for initiation, and see that everything is in place, so as to avoid confusion.

[The candidate is then prepared for initiation by the removal of his hat, coat, vest, collar and necktie, and is also blindfolded. After these preparations, the Conductor leads the candidate to the Lodge-room door and says:]

W. CON.—Stranger, you are now standing before our Lodge-room door; to gain admittance you must give one loud rap.

[The alarm being given, the Sentinel says:]

W. SENT.—Worthy Master, there is a strange alarm at our door.

W. SENT.—(opening the wicket)—Who comes there?

W. CON.—The Conductor, with a candidate who conceives a favorable opinion of our Order, and, through the recommendation of a brother, asks to be initiated into its mysteries and become a member.

W. SENT.—Have you satisfied yourself of his fitness to enjoy these privileges?

W. CON.—I have.

W. SENT.—You will wait until I report your wishes to the Worthy Master.

[The Sentinel, closing the wicket and turning to the Worthy Master, says:]

W. SENT.—Worthy Master, the alarm was caused by a stranger, accompanied by the Conductor. The stranger, having conceived a favorable opinion of our Order, now through the recommendation of a brother, asks to be initiated into its mysteries and become a member.

W. M.—Worthy Sentinel, have you satisfied yourself of the stranger's fitness to enjoy the privilege?

W. SENT.—I find him worthy.

W. M.—Worthy Sentinel, receive the password from the Conductor and admit him and the stranger.

[The Sentinel gives three raps upon the inside of the door, and is answered by a like number from the Conductor on the outside. The Sentinel opens the wicket, and the Conductor whispers the password, after which the Sentinel closes the wicket and opens the door. As the stranger enters, smite him over the right shoulder, saying:]

Stranger, you are received here upon our rule, which is given us from the Holy Scriptures, and is known as the Golden Rule. The rule is an instrument used by the workman to lay off his work; but

we, as Royal Knights of King David, are to make use of it in laying out our duties of life. This rule is twenty-four inches long, and can be equally divided into three distinct parts. The first part represents our duty to God, the All-wise Creator; to Him all honor and praise belongs. The second part is our duty to our fellowmen. "Do unto all men as ye would they should do unto you," but more especially should this part apply to your brothers in this Order. The third part teaches us the noble qualities of mercy and charity, especially toward the poor. Brother, remember the rule, and so may you keep it forever.

[Conductor escorts the candidate around the hall three times. Stopping at the Senior station, the Conductor stamps on the floor three times with his heel.]

JUN.—Who comes here, trespassing within our secret enclosure?

W. CON.—A stranger seeking employment.

JUN.—By what token may we prove him?

W. CON.—By the Signet of King David.

JUN.—You have my approval. You will pass the stranger on to the Worthy Chancellor, in the west, for his approval.

[Conductor and candidate pass on to the Chancellor station, arrived at which the Conductor gives the same signal as at the Senior station.]

W. SENT.—Who comes here?

W. CON.—A stranger seeking employment in the field of labor.

W. SENT.—Stranger, they that will not plow by reason of the cold shall have no joyful harvest; and he that followeth after vain persons is void of understanding. The diligent shall be a ruler, but the sloth-

ful man shall be under tribute. Happy is the man that findeth wisdom and getteth understanding for they are better than silver or fine gold. My friend, what wages do you expect?

CAN.—The instruction of wisdom, and not silver; knowledge rather than fine gold.

W. SENT.—Conductor, are you well satisfied with the fidelity of the stranger?

W. CON.—I am.

W. SENT.—Stranger, is it of your own free will that you desire to unite with us?

CAN.—It is.

W. SENT.—It is well. Conductor, you will convey him to our Worthy Master, in the east, for further instruction.

W. M.—Who is this stranger?

W. CON.—One who desires to be enrolled as a laborer.

W. M.—Are you willing to labor in our vineyard?

CAN.—I am.

W. M.—We have confidence that you will persevere, but before you can proceed, the Conductor will conduct you to the altar and place you in a position to take upon yourself the solemn oath of a labor workman.

[Hold in your left hand the foot rule, and hold the right hand as in the act of cutting the Bible in half. Remain in that position until the obligation is finished.]

JUN.—Worthy Master, the stranger is now in position to take the solemn oath and obligation of a workman.

W. M.—Stranger, I, as the Master of this Lodge,

take pleasure in informing you that there is nothing in our obligation that will conflict with any duty that you may owe to your God, your country or your family. If you are willing, repeat after me the following:

OBLIGATION

"I..... .., do solemnly declare that I will not reveal any secret or business of this Order to any person, except those whom I know (from the proper tests) to be true and loyal members of the same. I promise to support the laws and constitution of the Supreme Grand Lodge that now is or may hereafter be. I promise never to envy a member of this Order, but will be friendly and kind to all, that the peace and harmony of the brotherhood may be promoted. I will never plot against a member of this Order, or any of his family; nor will I talk against a brother workman. If I hear of any brother being in trouble, I promise to contribute not less than ten cents towards the alleviation of his distress. I will apprise brethren of any and all danger threatening them that may come to my knowledge concerning them. Binding myself under this solemn obligation, may the axe of justice hew me down, and I be forever forgotten among the just should I wilfully violate it."

W. M.—Stranger, detach your hand and kiss the Bible one time. Brother, you will now attend, and I will confer upon you some of the secrets by which you will be known in any part of the world:

Day Sign of Distress.—Put the thumb of the right hand to the mouth and the forefinger to the right eye, thus * * * meaning, "I hail." *Answer.*—Forefinger to the right ear, meaning, "I hear the sound."

Night Sign of Distress.—You will cry out, three times, “Play fair.” *Answer.*—Cry out three times, “Fair play.”

GRIPS

Shake hands as usual, with the thumbs side by side.

MEMBER (to stranger).—I challenge you.

STRANGER.—By what do you challenge?

MEMBER.—By the rule.

STRANGER.—How shall I proceed—orally, or letter it?

MEMBER.—Letter it.

STRANGER.—B—j—o—h—n.

[Member pronounces it “John.”]

MEMBER.—Are you a workman?

STRANGER.—I am.

MEMBER.—How am I to know you?

STRANGER.—By my fruit.

MEMBER.—Why by your fruit?

STRANGER.—Because it is good fruit, and upon it I was suffered to pass into the vineyard as a good workman.

MEMBER.—Have you any other tokens or signs by which you are distinguished?

STRANGER.—I have many.

MEMBER.—Present them.

[Stranger unites both hands and places himself in the attitude of cutting down a tree, letting the hands fall quickly by the side.]

TESTING SIGNS

If on the highway or in an assembly, and you want to find out if any members are there, rub your nose

(as if it were itching) with your hand. The answer is to rub the corner of the right eye.

CALLING ATTENTION

Snap your second finger and thumb three times. The answer is one snap.

RAPS

At the first door give two raps, and the answer will be the same; after which, give half the password. Then advance to the inner door, giving one rap, and the answer will be the same in return; then give the other part of the password.

SALUTATION

Salute the three stationed officers. If the compasses have both points under the rule, the house is in the first degree. You will give the sign of the Axeman—first to the Worthy Master, next to the Chancellor, and last to the Senior. You will then be seated.

W. M.—Brother Chancellor, you will please prepare the newly-made brother for instruction in the use of the tools of labor.

[The Worthy Chancellor dresses the brother with apron and white gloves, conducts him to the Worthy Master, and says:]

W. SENT.—Worthy Master, the brother is now ready and awaits your further instruction.

W. M.—My brother, you are now dressed in your proper regalia. I take pleasure in presenting you with the pouch, an emblem of our Order. Its contents are, as you observe, a memorandum book and pencil. The object of the book is easily understood. While searching for knowledge, you naturally encounter

many new and useful ideas, which should be noted down, that they may not be lost. By placing them there you may refer to them at any time with profit as well as pleasure. Remember that new ideas are the foundation of progress. The working tool of the laborer is the axe. With the axe we cut away obstructions in the vineyard, and prepare timber for use. Its use is emblematic of perseverance in removing obstacles, for, as by repeated strokes it forces its way through the hardest wood, so may we, by repeated trials, surmount every obstacle in this unfriendly world. I now present you with this regalia; may you ever let your character be, like it, pure, and undefiled. Strive always to keep your garments free from stain. I now greet you as a worthy laborer, and charge you ever to keep in remembrance the pledge you have given, and regulate your future by the dictates of wisdom and virtue. Brother Senior, you will declare a recess of fifteen minutes, that the brethren may refresh themselves and become acquainted with our newly-made brother.

SENIOR—(giving one rap)—O, yes! O, yes! O, yes! Lodge No....., Royal Knights of King David, is now called from labor to refreshment for fifteen minutes.

[The call from refreshment to labor is the same. No opening service is required, as the Lodge has not been closed.]

AFTER RECESS—WORK IN SECOND DEGREE

W. SENT.—Worthy Master, there is an alarm at the gate of our vineyard.

W. M.—Attend the alarm.

W. SENT.—Who comes here, interrupting us while we are at peaceful labor?

W. CON.—A brother who, having labored in clearing the vineyard and preparing the soil, now seeks instruction in planting and cultivating.

W. SENT.—He will have to wait until our Worthy Master is informed of his desire.

W. SENT.—Worthy Master, there is in waiting at our vineyard gate a brother, who, having prepared the soil, now comes seeking further instruction in planting and cultivating as master laborer.

W. M.—Has he been duly and truly recommended?

W. SENT.—He has.

W. M.—Has he made the proper proficiency in the preceding degree?

W. SENT.—He has.

W. M.—What further right has he to present that will entitle him to enter our vineyard?

W. SENT.—By bringing forth good fruit.

W. M.—Does he bring forth good fruit?

W. SENT.—He does.

W. M.—Let him enter.

[As the candidate enters, the following ode shall be sung:]

ODE

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the Royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng,
We at His feet may fall,
We'll join the everlasting song,
And crown Him Lord of all.

[Conductor escorts candidate around the room twice, halting the second time at the Senior station.]

W. SENIOR—Who comes here, trespassing in our vineyard?

W. CON.—A brother who has served faithfully as a laborer, and is now seeking further instruction.

W. M.—Is he honest, diligent and faithful?

W. SENIOR—He is honest to his brethren, faithful to his pledge and diligent in labor.

W. M.—By what further right?

W. SENIOR—By doing his duty.

W. M.—Let him enter.

W. SENT.—(opening the door)—Brother, your recommendation being good, you can enter.

[Candidate is conducted to the Senior station.]

W. SENIOR—Who comes here?

W. CON.—A laborer on his way to the vineyard.

W. SENIOR—Is he kind to the poor and charitable to all?

W. CON.—He is.

W. SENIOR—You can pass through the gate of our vineyard unto the Chancellor, for this instruction.

W. CHAN.—Who trespasses upon our enclosure?

W. CON.—A brother seeking instruction.

W. CHAN.—Brother, the spring seeds teach us benevolence, the growing plants teach us kindness, and every operation of the husbandman begets refinement of feelings and kindly sentiments, bringing

us into close communion with our great Creator. Therefore, be unselfish; do good, looking for nothing in return, and your reward shall be sure. Love your brethren, fervently and purely. Impress upon your heart the teaching of St. Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal." The candidate has my approval, Worthy Conductor, and you will pass him to our Worthy Master for instruction.

W. M.—Whom bring you here?

W. CON.—A brother seeking instruction.

W. M.—Has he been obligated?

W. CON.—Not in this degree.

W. M.—Conductor, you will convey the brother to the altar, and place him in due position to take upon himself the obligation of the second degree.

[Conductor places his right hand upon the Bible and left hand upon his heart, and the candidate kneels upon his right knee, after which the Conductor announces that the candidate awaits the pleasure of the Worthy Master.]

W. M.—Before you advance further, it is necessary that you take upon yourself the obligation of the second degree. If you are willing, repeat after me the obligation.

[Worthy Master raps and calls up the Lodge.]

OBLIGATION

"I, , do most solemnly swear, before God and this assemblage, that I will never reveal the secrets of this degree, or any business transacted in it, to any person not entitled to know the same. I

further promise to protect all members of this degree, and will, should any of them be in distress, contribute not less than twenty cents to their assistance. I will never talk against a member of this Order, especially of this degree. I promise to shield and warn them of all danger threatening them that may come to my knowledge. I further promise never to undermine a member, intentionally, or defeat him in any of his plans. I promise to do all in my power for the peace and harmony of the entire Order. I will support and protect the laws and constitution of this Order. I will not cheat or defraud this Lodge, or any other Lodge of which I may become a member, or a member of the Order. So help me God.''

[Candidate kisses the Bible.]

ODE

These are the joys that satisfy
And purify the mind,
Which make the spirit mountain high,
And leave the world behind.

W. M.—Brother, we will now teach you how to plant the seed. Observe these kernels of corn: they are inanimate, but the future plant is there. We open the soil, and bury the seed, thus * * Let these leave an everlasting impression upon your mind of the truth of the soul's immortality. There is no other object in nature which life and death apparently come so near together as the grains of seed cast into the ground; yet, when life seems extinct, a richer and fuller existence is beginning. From this little seed we get, first the blade, next the tender shoot, and then the full corn in the ear. And so it is with our

minds, wherein we plant the seed of knowledge. As we sow, so we shall reap. Let us enrich our minds with the virtues of love, truth and charity, which never fails to add vigor and happiness to life. May you so conduct yourself in this life that when the final harvest shall come you will be gathered as the ripened grain into the garner, and found worthy of the care of your Heavenly Father.

Conductor, you will escort the brother to the Worthy Chancellor, who will further instruct him.

ODE

Help us to watch and pray,
And on Thyself rely,
Assured, if we our trust betray,
We shall forever die.

W. CON.—Worthy Chancellor, our brother is now ready to be instructed in the use of the tool used in this degree.

W. CHAN.—My brother, the pruning-knife is the working tool of this degree. The pruning-knife is for removing useless and harmful growths from trees, plants and vines. This should remind you of the restraint necessary to enable you to improve the mind and keep your passions within due bounds, letting not fancy lead you astray after the vanities and vices of the world, constantly remembering that, as a laborer and cultivator in the vineyard, mental and moral worth ranks above worldly wealth and honor. May you cut off from your mind all hatred, vice and malice. Those are dead branches, and will prevent the yield of good fruit.

I will now instruct you in the signals and pass-word.

The hailing signs and tests in this degree are the same as in the first.

SALUTATION

Thus you give the sign of the pruner: Form left hand as in the act of taking hold of a limb, and the right as if in using the knife.

GRIP

Squeeze the right hand once, holding the hand as usual. The test-word is "Hold fast." The signal is the same as in the first degree.

Conductor, escort the brother to our Senior. Inform that officer that it is my will and pleasure for him to dress our newly-made brother and introduce him to the members present.

W. CON.—Worthy Senior, it is the will and pleasure of our Worthy Master for you to dress our newly-made brother and introduce him to those present.

W. SEN.—My brother, I now present you with this regalia [putting it on candidate], which is scarlet red. May you ever wear it with honor to yourself and credit to the fraternity. It will teach you to keep your heart aglow with love.

[Worthy Senior gives one rap and calls up the Lodge, saying: "Brethren, behold your brother; brother, behold the brethren." All are then seated.]

W. M.—Worthy Senior Chancellor, please call the Lodge from labor to refreshment for the space of twenty minutes. [See unwritten work.]

THIRD DEGREE

[Preparing for this degree, the hall must be all clean, and the candidate must be divested of all

wearing apparel except underwear and must be barefooted, and blindfolded securely. When everything is ready, the Conductor will let it be known. Coming to the inner door he will give three distinct raps.]

W. SENT.—Worthy Master, there is an alarm at the third gate of our vineyard.

W. M.—Attend and find the cause.

W. SENT.—Who gives the alarm at the third gate?

W. CON.—A brother who, having served faithfully as a laborer and cultivator, seeks now to be elevated to the Harvester's Degree.

W. SENT.—Has he made sufficient progress in the previous degrees?

W. CON.—He has.

W. SENT.—Let him tarry until our Worthy Master is informed of his desire.

W. SENT.—Worthy Master, a brother who has served his time as a laborer and cultivator in our vineyard, comes seeking to be elevated to the Harvester's Degree.

W. M.—Admit him in the name of the Master.

W. SENT.—You are admitted in the name of our Master. Welcome to our vineyard, and you may find shelter from the scorching sun and rest from all care.

[Worthy Conductor enters, moving slowly around the room; all the lights are lowered and everything silent. The members, all at once, break out in song.]

ODE

Welcome, stranger, true hearts greet thee,
If thou by our precepts stand;
Honor, truth and friendship greet thee,
Welcome to our happy band.

Welcome to our healthful fountain,
May'st thou ever faithful prove,
Till from every vale and mountain
Rolls the stream of peace and love.

1. Seat the candidate.

2. Run him up and down the room quickly, leaving him alone for a while, during which time there should be clashing of swords and rolling of balls on the floor, ringing and casting down chains, and great tumult.

3. Place him in the South, with a staff in his hand, saying, "Stranger, the greatest lesson we ever learned is from a blind man. He goes through the world, not heedlessly, but feels his way with his staff, which also teaches us that if we meet up with any obstacle to apply the staff."

4. The Conductor then says: "I was your conductor in the first and second degrees, but in this degree you must go alone. There is danger on the way, for many have started out on this tour whose lives were lost." All members groan at these words, and the candidate starts off alone.

W. M.—Candidate, get down on your knees and make your last prayer, and when you have ended your prayer, cry out, Amen. Can you ride the goat? Get on.

W. CHAN.—Candidate, you are about to take a ride. Have you ever heard of Jacob's ladder?

W. CON.—I have.

W. CHAN.—How many rounds has it?

W. CON.—Three.

W. SENIOR—Name them.

[W. Conductor says to candidate, "Faith!" As

the Conductor pronounces the word, Senior gives one blow with the spanker.]

W. CHAN.—What is the second?

CAN.—Hope. [Blow with spanker.]

W. CHAN.—What is the third?

CAN.—Charity. [Blow with spanker.]

[All say, "Good! good member of charity."]

[Take candidate to the center of the hall, and touch him in the breast with the point of a sword, saying, "Stranger, now be calm and sober. When I count three you must jump for your life. Be sure to jump high and clear; for there is an abyss just before you, and one false step will cause you to lose your life. Brethren, be cautious; let him have a clear jump. Now, stranger, as I count 'one,' get ready; 'two,' be sure you are ready; 'three,' jump!"]

W. M.—"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joys of thy Lord." Conductor, you will convey the candidate to the altar and place him in position to receive the obligation of the third degree. Candidate, you will raise both hands to heaven and call your name after me.

OBLIGATION

"I,, do most solemnly promise in the presence of God and these true and tried knights, never to reveal any of the secrets of this degree to any person except those whom I know to be true and tried members.

I further promise and swear, that I will not print or cause to be printed or circulated, any books containing the mysteries of the Royal Knights of King David.

I further promise that I will conduct myself in such manner as to reflect credit on the Order.

I further promise and swear that I will never knowingly have any connection with a brother's wife; or with his mother, sister or daughter, except in marriage.

I further promise to defend and protect all true brothers of this Order, and to assist them in the hour of distress as far as my ability will allow—that is, when the distress is not brought on by their evil conduct.

I further promise to keep a brother's secret in my own breast, and never reveal it until death, except in case of absolute necessity.

I further promise that I will do all in my power for the upbuilding of the Royal Knights of King David everywhere.

I further promise to patronize members of this Order in business, when they are as reasonable as others.

I further promise that I will support the General Laws and Constitution of this Order that is now and that may be hereafter.

I further promise to obey all summons from the S. G. M. or S. G. S. which do not conflict with my religion or my rights as a citizen.

I further promise that I will pay strict attention to any member who is sick or in distress, and will help him and remember him in my prayers.

I further promise that I will recognize all signs and tokens given me by a member of this Order in good standing.

I further promise that I will do all in my power for the peace and harmony of this Lodge.

Under all of these obligations I bind myself till death; and should I knowingly violate any of them, may the sickle of death cut me down; and I be forever forgotten among men and angels. So help me God.

W. M.—Stranger, detach your hands and kiss the Bible three times.

[Worthy Conductor escorts the candidate around the room, while all unite in singing.]

ODE

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

W. CON.—(stopping with candidate at Senior stand)—Worthy Senior, our brother comes for instruction which will enable him to become a harvester.

W. SEN.—Brother, as a harvester I enjoin you to reap for the soul as well as for the body. The world of nature teems with life, and nothing has been made in vain. Each living creature, each running stream, each growing plant, all have their divinely appointed purpose. Cultivate an observing mind, that you may acquire wisdom and have the pleasure of diffusing knowledge to your brethren. You will now be conducted to our Worthy Chancellor.

W. CHAN.—Brother, all honest labor is commendable. God, in making the earth, set the example of work and made it honorable. It is, therefore, our duty to honor and dignify it, that we may minister to the happiness of God's creatures. May you labor

cheerfully in the harvest field which you are about to enter. Cheerfulness is the great balm for wearied and distressed minds. Ever look for brighter and better days, and mourn not over the past. While striving to make labor honorable, endeavor, also, to make it pleasant for all around you. You will now be conducted to the Worthy Chaplain.

W. CON.—Worthy Chaplain, I present you our brother for further instruction.

W. CHAP.—Brother, the vineyard is our chief place of labor, and it is now white unto the harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice. Be patient and contented in your labors, remembering that Godliness with contentment is great gain. Such are the high aims, works and rewards of the true laborer. To these I now bid you welcome. You will pass to the Worthy Master for his instruction.

W. M.—I will now instruct you in the signs, grips, salutations, etc.

SIGNS OF DISTRESS

Day Sign of Distress.—Extend both hands from your side three times; then let your hands fall helpless by your side. Should a member see you, he will come to your relief; and should you see a member making such sign, you must go to his relief.

Night Sign of Distress.—Cry out, three times: O! Absalom, my son, my son. [You may use these words in the daytime where the signs can not be recognized.]

GRIPS

Take hold of the right hand, placing the thumb

upon the second joint of the forefinger, then pass the thumb down the knuckles of the fingers.

SALUTATION

In this degree both points of the compass are elevated above the rule. Salute as if reaping down grain.

RAPS

Same as in second degree.

W. M.—I now present you with this regalia, which is pink and green. The pink is noted for its beautiful color. May you be noted for the good work which, as a laborer, you should do. The green should remind you of that beautiful season, the time of planting. May you take hold of every opportunity and sow the seed of knowledge everywhere.

Brother, I now present you with the sickle. This is, like all other tools we use, ancient and honorable. As an emblem of our Order, none is more appropriate than the sickle. It speaks of peace and prosperity, and is the harbinger of joy; and with it, my brother, you can go forth reaping down every obstacle and dispensing the seed of knowledge. And when the angel reapers shall come to gather the harvest may you be found worthy of a place in the great garner of good above. As the day is far spent, you will now be introduced to the brethren in the vineyard and join them in the harvest as they are returning from their labors.

[The Worthy Master will then call up the Lodge, and the members will form a procession and march around the hall, singing the Harvest Ode. When

opposite the newly-made brother he will unite with the procession.]

TUNE:—"My Country, 'Tis of Thee"

Brothers, ere we depart
Let us join hand and heart
In this our cause.
May our next meeting be
Blest with sweet charity,
Honor and secrecy,
Royal Knights all.

United heart and hand,
Long may our friendly band
Deserve applause.
May Royal Knights all be
Famed for sincerity—
Still may prosperity
Stand by our cause.

[The newly-made member then signs his name to the roll on the Worthy Recording Secretary's book, and all are seated.]

*INSTALLATION OF OFFICERS

Subordinate Lodges

W. M.—Officers and members, we have met on this occasion to install the officers of this Lodge. Let us first invoke the blessings of God.

[Worthy Master gives three raps, at which all the members rise to their feet.]

W. CHAP.—Almighty Father, Creator of the Universe, Giver of every good and perfect gift, we beseech Thee to be with us on this occasion, and bless those who may be installed as officers of this Lodge, and endow them with wisdom and discretion. Be with all the officers of the Supreme Grand Lodge and the entire Order, and aid us in extending its benefits to every part of our land. Bless all orders and associations having for their object the amelioration of the condition of the widows and orphans and of suffering humanity everywhere. We ask all for the Redeemer's sake. Amen.

[Worthy Master gives one rap and all are seated. The officers-elect will be seated at the left of the altar.]

W. M.—Brethren, I solicit your earnest attention to our worthy brother who has been authorized to install our officers.

[An original address may, if practicable, be delivered before the installation takes place.]

* Any Past Worthy Master can install the officers in a Subordinate Lodge.

I. O.—I am clothed with the power to install your officers. Reposing confidence in you, and believing that you will strive to add dignity to your position by correct deportment, your brethren have chosen you as their leaders for the ensuing term.

Brother Recording Secretary, are all these brethren clear of the books?

R. S.—They are.

I. O.—Have they been duly elected?

R. S.—They have.

I. O.—(addressing the Lodge.)—Is it your will and pleasure that Brother ————— be installed Worthy Master of your Lodge?

ALL.—It is our will.

I. O.—The Chancellor and Senior will please conduct the brethren to our most holy altar to take upon themselves the obligation of officers.

[All assemble around the stand, forming a circle.]

I. O.—Brethren, place your right hand upon your heart, from which all good and faithful men speak. Call your name.

OBLIGATION

Having been elected to the office of , I do here, from a pure and clean heart, solemnly pledge my honor to perform my duties in this office to the best of my ability. I further promise to attend all meetings regularly, and do all in my power for the peace and harmony of the Lodge. I promise to give justice to all, regardless of friends or relations. I promise to faithfully discharge the duties of my office until my successor is elected and installed. I will support the Constitution and General Claims of the Supreme Grand Lodge and the By-Laws of this

Lodge, and will inculcate a strict obedience to all the laws and edicts emanating from the proper officers. I promise to use all my influence for the upbuilding of this Order, and will never attempt, by word or deed, to change this into any other Order. So help me, God.

I. O.—(to the Worthy Master.)—Brother, in performing your duties, I would impress upon your mind the importance of your position. You will be foremost in advocating the principles and carrying out the objects of our Order. To you the members will look for example, and those without our portal will scrutinize your every act. Encourage improvement, and urge your brethren to persevere in the pursuit of every good work, and your reward will be sure. I now clothe you with your regalia as Worthy Master of this Lodge, known as.....Lodge, No....., Royal Knights of King David, and deliver unto you the gavel of the Worthy Master, and place in your hands the Constitution, General Laws, By-Laws and Ritual. May you add honor and dignity to the position in which the confidence of your brethren has placed you. I now extend to you the right hand of fellowship in behalf of the Supreme Grand Master of the Royal Knights of King David, and bid you welcome to your reward and promotion. May the God of Love protect and bless you; and finally, my brother, when your career on earth shall end, may you hear the welcome words, "Well done, thou good and faithful servant."

[Members will all cry out, "So may it be forever." After which the newly-elected Worthy Master will be escorted to his station and seated.]

Each officer shall be presented in the following manner by the proper officer:

Most Respected Past Worthy Master—I present you my worthy brother, who has been elected to the office of.....of.....Lodge, No....., Royal Knights of King David. I believe he will exert his best endeavors to advance the interest of this Lodge and the Order in general, and that he will discharge his duties as.....with a faithful adherence to all the laws, rules and regulations of the Order.

[Present the Worthy Chancellor.]

I. O.—Brother, you have been elected Worthy Chancellor of this Lodge. Your duties are to assist the Worthy Master in the government of the Lodge, and in his absence take charge and act for him. Your regular attendance is very much to be desired. It is expected that you will faithfully discharge the duties imposed upon you as Worthy Chancellor of this Lodge. Do you promise, in addition to all other obligations that you have made, to use your best efforts in promoting the peace and harmony of this Lodge, and endeavor to create love among its members?

W. CHAN.—I do.

I. O.—I therefore invest you with the badge of your office. In receiving it, it is hoped that you will not cease to remember that the preference of the Lodge has placed upon you in the full confidence that while you wear it its purity shall receive no blemish. I present you these laws, which you will study in order that you may assist the Worthy Master. I also present you with the gavel, which indicates that you are to assist in conducting the business of the Lodge. I therefore proclaim you

Worthy Chancellor of.....Lodge, No....., Royal Knights of King David.

[The Recording Scribe will then be presented.]

I. O.—Brother, you have been elected Worthy Recording Scribe of this Lodge. It is your duty to keep a just and true record of all the proceedings, make out and forward all reports and other communications to the Supreme Grand Lodge; take charge of the seal, keep the records, conduct the correspondence of the Lodge during your term of office. It is your duty to regularly, fairly and faithfully receive all moneys due the Lodge, and at once pay the same into the hands of the Treasurer and take his receipt for the same; to keep the accounts between the Lodge and its members equally balanced; to write orders for moneys when ordered so to do by the Worthy Master of the Lodge. I invest you with the badge of your office and present you the books and papers and seal thereof. And now I proclaim you Recording Scribe of.....Lodge, No....., Royal Knights of King David.

[Treasurer presented.]

I. O.—Brother, you are elected Worthy Treasurer of this Lodge. The qualities that should recommend a Treasurer are accuracy and fidelity. It is your duty to receive all moneys collected by the Worthy Recording Scribe for this Lodge, giving receipts for the same, and keep an exact and true account of all moneys received, paying out money only on orders bearing the signatures of the Worthy Master and the Worthy Recording Scribe, with the seal of the Lodge attached. I have no doubt that the confidence reposed in you will excite you to that faithfulness in the discharge of the duties of your office which their

important nature demands. I therefore invest you with the badge of your office. The responsibility of the office will always admonish you of the necessity of preserving free from tarnish your honor and reputation. You will receive from me the books of your office. I now proclaim you Worthy Treasurer of..... Lodge, No....., Royal Knights of King David.

[Worthy Conductor presented.]

I. O.—Brother, I need not remind you that your station is of great importance. It is your duty, as Conductor, to wait on the officers and members during the hours of meeting; be careful in preparing and conducting candidates during their initiation, and although you halt at the door of the Lodge, lead those rightly who require it. The importance of your position requires your regular and early attendance. I now invest you with the badge of your office, and proclaim you Worthy Conductor of.....Lodge, No....., Royal Knights of King David.

[Gate-keeper presented.]

I. O.—Brother, you have been elected to the office of Gate-keeper. I need not remind you that yours is regarded as a very important office. It is your duty to take charge of the ante-room and to prevent any one listening to what is going on inside the Lodge; to keep off all intruders, and allow no person to enter the ante-room, without the proper password, during the hours of meeting unless ordered so to do by the Worthy Master. Your regular and early attendance on the Lodge will be a sure proof of your attachment to it. I invest you with this regalia, and present you the insignia of your office and proclaim

you Worthy Gate-keeper of.....Lodge, No....., Royal Knights of King David.

[Worthy Sentinel presented.]

I. O.—Brother, you are elected Worthy Sentinel of this Lodge. It is your duty to take charge of the inner door during the hours of meeting and to assist the Worthy Gate-keeper in the discharge of his duty, and when he is absent to officiate in that office; to receive all messages from the Gate-keeper and report the same to the Worthy Master; to see that all the officers are clothed in proper regalia according to their rank, and are in their proper positions; to see that no one enters who have not the proper password, unless permission be first received from the Worthy Master. A faithful discharge of your duty is a necessity of the Order, and your constant attendance upon the Lodge can not be dispensed with except by permission of the same. I now proclaim you Worthy Sentinel of.....Lodge, No....., Royal Knights of King David.

[Worthy Chaplain presented.]

Brother, you are elected Worthy Chaplain of this Lodge. I do not presume to instruct you in the duties, which you are familiar with. Your inclination will undoubtedly harmonize with the duty which you are to perform in the Lodge chamber in those solemn services which created beings should constantly render to their Creator. You should visit the sick and distressed and try to direct them to that source from which all true happiness flows. With pleasure, brother, I now invest you with this badge and present you with this emblem of your office, and proclaim you Worthy Chaplain of.....Lodge, No....., Royal Knights of King David.

NEW LODGES

FORM OF OPENING, CONSTITUTING AND CONSECRATING

When a committee has been appointed to establish a new Lodge of this Order, the committee shall assemble at the place where the new Lodge is to be located, in some convenient room, and may be accompanied by other members of good standing who feel disposed to attend, as provided for in the several laws, rules and regulations. The candidates to be initiated into the Order shall be in waiting in the ante-room, or some other convenient place. The chairman of the committee shall act as the Worthy Master and appoint all other officers *pro tem* from the committee and visiting members, if any present, who shall act in the said offices until the members composing the association have been initiated and the officers and other members have received the degrees and been duly installed. The committee shall see that the room is properly arranged, with all the implements necessary.

The following shall be the order of business:

1. The Worthy Master shall open the Lodge in regular form.

2. Initiation of members of the association.

3. Conferring the degrees upon the officers and such other members of the new Lodge as may desire them, provided they comply with the laws, rules and regulations of the Order as laid down in the Ritual and General Laws.

4. Installing of officers.

5. After the installation the chairman of the committee will deliver, or cause to be delivered by some

competent Past Worthy Master, the dedicatory address.

6. After the address, the consecration of the Lodge will take place.

FORM OF CONSECRATING A NEW LODGE

The Supreme Grand Master or the Supreme Grand Deputy Master shall commence the consecration ceremonies by giving one rap with the gavel, and saying: 'Brothers, an application having been made to the Supreme Grand Lodge for a charter to establish a new Lodge in connection with our Order, I will proceed to consecrate the proposed.....Lodge, No.....'

[The Chaplain will read the 122d Psalm, after which the Worthy Master will give three raps, which will call up the Lodge. Three vessels, one containing earth, one corn, and one water, shall then be placed on the center of the altar. Having appointed two additional Past Worthy Masters, each one takes a vessel, beginning with the Supreme Grand Master, who takes the vessel containing the earth, while the other Past Grand Master takes those containing the corn and water. The officers and members of the new Lodge will then form a procession, headed by the three officers above named carrying the said vessels, and all will march around the Lodge room three times, while the following ode is being sung:]

ODE

Blest are the sons of peace,

Whose hearts and hopes are one;

Whose kind designs to serve and please

Through all their actions run.

Blest is the pious house,
Where zeal and friendship meet;
Where songs of praise and mingled vows
Make our communion sweet.

Thus on the heavenly hills
The saints are blessed above,
Where joy, like morning dew, distills
And all the air is love.

[At the conclusion of the singing, the Supreme Grand Master, holding the vessel of earth in the act of scattering it upon the floor, shall say:]

As we are taught in the Holy Bible that from the earth man was taken, and unto the earth he shall return, I scatter this earth in remembrance of our mortality.

[Taking the vessel of corn and scattering it upon the floor, the Worthy Master says:]

W. M.—As corn is cultivated to nourish and sustain mankind, so may the members of this Lodge cultivate true benevolence and an upright deportment to sustain their souls.

[He then takes the vessel containing pure water, in the act of pouring it upon the floor, and says:]

W. M.—As water is a blessing that God has given to man with which to refresh and cleanse the body, so may the members of this Lodge receive the water of life to refresh and cleanse their souls and prepare them for that great and grand Lodge above, where love, peace and happiness reign forever and ever.

[Members respond: Amen.]

[The Supreme Grand Master then causes the char-

er of the new Lodge to be read, after which it will make proclamation as follows:]

I,, Supreme Grand Master of the entire brotherhood, by the authority vested in me by the Supreme Grand Lodge of the Royal Knights of King David, declare.....Lodge, No....., solemnly consecrated for the purpose of diffusing those virtues which are taught by our beloved Order, and authorize and empower it to work, after the laws, rules and regulations, as a legal and regularly constituted Lodge of the Royal Knights of King David; and I trust that the solemn ceremonies of consecration on the present occasion may not be lost sight of by us and passed by as so many lessons unheeded. In setting apart this Lodge for the purpose of encouraging and practicing those noble virtues of our Order, we have renewed our obligation to practice conscientiously the principles of Love, Purity and Charity. In conclusion, may joy be within these walls; may prosperity attend and crown your every effort with success, and may love and peace be your constant guests.

[At the conclusion of the address, the members all join in singing the following:]

CONSECRATION ODE

Come, Saviour Jesus, from above,
 Assist me with Thy heavenly grace;
 Empty my heart of earthly love,
 And for Thyself prepare the place.

Henceforth may no profane delight
 Divide this consecrated soul,
 Possess it Thou who hast the right,
 As Lord and Master of the whole.

S. G. M.—The Worthy Grand Chaplain will now pray.

PRAYER

W. CHAP.—We most humbly beseech Thee, O God, to bless the work in which we have been engaged. Let the lessons we have received sink deep into our hearts so that this may not be to us an idle ceremony, but the means of edification and righteousness, truth and humanity. May we all leave this Lodge with our resolutions strengthened, our charities enlarged, and our hearts expanded with pure love towards one another; and let our daily walk exemplify that purity we profess. Bless, O Heavenly Father, the Order of which we are members; aid us in the good work of benevolence to which we pledge ourselves, and give direction and success to our efforts. Bless this Lodge and the objects for which it was instituted. Let Thy protecting care be over the members who shall meet here from time to time; let Thy powerful hands guide them in all their transactions, and make them faithful to their duties and zealous in their work, so that when the solemn close of life shall come and the souls of each of us shall separate from the body, Thou wilt receive us unto Thyself, being redeemed through Jesus Christ, our Lord. Amen.

[All the members respond, Amen.]

[The Lodge shall then be closed by the newly-installed Worthy Master.]

LAYING CORNER STONE

W. M.—Brethren, we are about to begin the work for the Master. Let us read the 96th Psalm.

Sing some appropriate song.

PRAYER

O Thou, whom the heaven of heavens can not contain! Thou fillest the universe with Thy presence, and all the praise of angels and men can add nothing to Thy majesty and glory. But though Thou needest not our worship, we adore Thee that Thou art too good to despise it, and that millions have experienced that Thou art a prayer-hearing and prayer-answering God.

We rejoice that Thou hast established the church here on earth, and preserved the same against all the assaults of its enemies; that the blessed sound of the gospel has also saluted our ears, and that Thou hast in this place gathered a body of people who believe in Jesus Christ.

We render thanks unto Thy name that Thou hast put it into the hearts of Thy people to rear a temple where Thy name is chief above all others. We extol Thy grace, and may we indeed esteem it a high privilege to be allowed to take vows within these walls.

May the work of this building be performed without hurt or accident to any person; may harmony and enlightened zeal animate every heart, and may discord, jealousy and every selfish aim be far removed and when Thou shalt have prospered this enterprise, may peace and happiness continue among its members.

We beseech Thee to seal us unto the pardon of all offenses, to own us as Thy ransomed people through Jesus Christ our only Lord. Amen.

DECLARATION

In the name of the Triune God, the Father and Son and Holy Spirit, we lay this stone for a foundation of

a house of worship to be consecrated to His service, (or Temple) in so doing, we acknowledge His all-ruling providence, and proclaim Jesus Christ as the Great Cornerstone of His Church, and the foundation of all our hopes of salvation in time and eternity; and may the God of all grace hear us, sanction our work, and at last accept us, through the Son of His love our only Lord and Saviour. Amen.

PLACE THE STONE

THE READER WILL READ.—How amiable are Thy tabernacles, O Lord of hosts.

MEMBERS.—My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

READER.—Yea, blessed is the man whose strength is in Thee; in whose heart are the ways of them.

MEMBERS.—Who passing through the valley of Baca, make it a well; the rain also filleth the pools.

READER.—Behold, O God, our shield, and look upon the face of Thine anointed.

MEMBERS.—For a day in Thy courts is better than a thousand. I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

READER.—For the Lord God is a sun and shield.

W. M.—You will take the rule and see if the Craftmen have duly and truly prepared the stone for this building.

I find it duly and truly prepared for the temple.

W. M.—Worthy Chancellor, you will take the compass, by which we circumscribe our lives, and try the stone and see that the workmen have performed their labor.

[After circumscribing the stone, W. C. reports:]

Worthy Master, I find that the stone is true and is ready for the building.

W. M.—Then let us be about our labor. Worthy Senior, you will proceed to instruct.

W. M.—Brother, we will now teach you how to plant the seed. Observe these kernels of corn; they are inanimate, but the future plant is there. We open the soil and bury the seed, thus. * * * Let these leave an everlasting impression upon your mind of the truth of the soul's immortality. There is no other object in nature in which life and death apparently come so near together as the grains of seed cast into the ground; yet, when life seems extinct, a richer and fuller existence is beginning. From this little seed we get, first, the blade, next the tender shoot, and then the full corn in the ear. And so it is with our minds, wherein we plant the seed of knowledge. As we sow, so shall we reap. Let us enrich our minds with the virtues of love, truth and charity, which never fail to add vigor and happiness to life. May you so conduct yourself in this life that when the final harvest shall come you will be gathered as the ripened grain into the garner, and found worthy of the care of your Heavenly Father.

Place the stone, take collection, etc.

Close with benediction.

Return to Lodge.

BURIAL CEREMONY

At the death of any member of this Order, in good standing, the Worthy Master shall see that all necessary arrangements are made for the interment of the

deceased member, and shall appoint an hour (agreeable to the time appointed for the funeral) for the members to meet at their Lodge-room to attend the funeral of the deceased member.

FUNERAL DRESS OF THE BROTHERS

The dress for brothers on funeral occasions shall be dark hats and suits; crepe on the left arm; white gloves, regalia to be worn according to the rank a member may have received. A sprig of evergreen shall be worn on the left breast.

[The Lodge will then be opened in due form, and the Worthy Master will proceed with the following ceremony:]

W. M.—Man that is born of woman is of few days and full of trouble; he cometh forth as a flower and is cut down.

RESPONSE BY THE LODGE.—He fleeth also as a shadow, and continueth not.

W. M.—What man is he that liveth and shall not see death? Can he deliver himself from the power of the grave?

RESPONSE.—Dust thou art and unto dust thou shalt return.

W. M.—When he dieth he shall carry nothing away, neither shall his glory descend after him.

RESPONSE.—For naked came we into the world and naked shall we return.

W. M.—The Lord gave and the Lord hath taken away.

RESPONSE.—Blessed be the name of the Lord.

W. M.—Let me die the death of the righteous and let my last day be like his.

RESPONSE.—May the eternal God be our guide, even unto death.

[W. Chaplain then offers prayer.]

Almighty Father and merciful Giver of all good, look down in mercy, we humbly beseech Thee, on these Thy mourning children. Thou hast taken a loved companion from our midst. Heal the wounds which Thou hast made, and cause us to learn true wisdom from the lessons Thou art teaching us. Make us to know our end and the measure of our days, that we may recognize how frail we are. Lead us so as to employ the hours of life and health that whenever the summons shall arrive we shall be ready to obey, in the assurance of a well-grounded hope that an entrance shall be abundantly ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ, there to see and enjoy Thee, world without end. Amen.

[The Worthy Master will then appoint the required pall-bearers, a Marshal, and, when necessary, an Assistant Marshal.]

FORM OF PROCESSION FOR MALES

The Marshal shall form the procession in the following order and march to the residence of the deceased, and thence to the church and cemetery:

1. Gate-keeper, with drawn sword covered with black crepe.
2. Worthy Chancellor and Senior, with rods draped with crepe.
3. Private members, two abreast.
4. Worthy Conductor with candles.
5. Worthy Chaplain, with open Bible.

6. Recording Scribe and Treasurer.

7. Worthy Master, with gavel draped, and two supporters with rods draped.

8. Worthy Sentinel, with drawn sword covered with crepe.

9. Pall-bearers—hearse—pall-bearers.

10. Chief mourners and other friends in carriages.

The procession, on arriving at the church and cemetery, will halt at a proper distance from the door and grave, and open order right and left, facing inward (brothers uncovered), when the procession will be reversed and pass through the line in the following order:

Worthy Sentinel.

Worthy Chaplain and Clergyman.

Chief Mourners.

Worthy Master with Supporters.

Senior Master with Supporters.

Worthy Chancellor with Supporters.

Worthy Conductor and Senior Conductor.

Private members, two abreast.

Gate-keeper.

Friends and the public.

The Lodge will form a circle around the grave, as near as possible, with the Worthy Master, Worthy Chancellor and Senior Worthy Chaplain at the head of the grave, the Worthy Chancellor at the left-hand side, Worthy Master with supporters at the right, and the mourners at the foot.

[After the body is deposited in the grave, and such religious services performed as the family of the deceased member may have desired, the following service of the Order will be read by the Worthy Master:]

Brethren and sisters, our feet once more tread consecrated ground—consecrated as the last resting-place of the unnumbered dead. How solemn and impressive the lessons of the grave! Here is the end of all men upon earth; the end of pride and shame; the end of the oppressor and the oppressed; the end of all ambition. Here we have a summons to prepare for our own approaching dissolution. Death is advancing upon us with silence and unnoticed, but steady tread. His arrow, keen and fleet, speeds this way; and from its shaft there is no escape. Oh! why, amidst our thousand plans for days and years to come, should we not remember that we are both mortal and immortal? Let us not be like those who, having eyes, see not, and having ears, hear not the things which so greatly concern their soul's salvation; therefore, let us prepare for and secure the happiness of that immortality without delay, knowing that soon, very soon, our mortality may be cut short and forever foreclose all further preparation.

As we bend in sadness over the grave of our departed companion and drop a tear of sympathy with the heart-stricken mourners, let us leave whatever foibles the departed may have possessed in the grave with his body, while our memories dwell upon his virtues.

To err is human,
To forgive, divine.

As Royal Knights of King David, we now deposit this sprig of evergreen in the grave of our deceased brother, that his virtues shall dwell green in our memory.

[At the word "memory" all the members will cast their sprigs of evergreen into the grave.]

W. M.—Brethren and sisters, let the solemn lesson of this hour deeply impress upon your minds and hearts, and endeavor to

“So live that when thy summons come to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

W. M.—Brothers and sisters, I now conjure you when we leave, depart and shake from our feet the dust of the city of the dead, let the solemn lessons here inculcated be so inscribed on our hearts that they may be a lasting benefit to each and every one of us. Man dieth and wasteth away; yea, man giveth up the ghost and where is he?

RESPONSE.—Then shall the dust return to the earth as it was, and the spirit unto the God who gave it.

W. M.—Shall my brother (or sister) rise again?

RESPONSE.—If the dead rise not, then is not Christ risen.

W. M.—But now Christ is risen from the dead, and become the first fruits of them that slept.

RESPONSE.—Even so them that sleep in Jesus shall God bring with Him.

W. M.—Wherefore, brothers and sisters, comfort one another with these words.

RESPONSE.—Amen, even so, Amen.

[As the last triple response is given, all the mem-

bers must smite their left breasts with their right hands toward heaven, and letting them fall to their sides three times.

PRAYER

W. CHAP.—Almighty and Eternal God, who are the resurrection and the life, hear, we most humbly beseech Thee, the voice of Thy creatures, and turn not away Thy merciful ear from our supplications. Let Thy special blessings rest upon the relatives of our deceased brother; comfort them, we pray Thee, in this their sad hour of affliction; may they not mourn as those that have no hope. Oh, wilt Thou be their Father and their God. Bless, O Heavenly Father, our Order wherever it exists, and may Thy blessings rest upon the members of this Lodge while in this low-ground of sorrow, that when we are called by death's relentless hand we may be prepared and found worthy to be admitted into Thy eternal kingdom above, through Jesus Christ our Lord. Amen.

[While the grave is being closed, the following ode, or some suitable hymn, may be sung:]

ODE

Deep sorrow now pervades each heart,
And griefs our bosoms swell;
A brother from our band departs,
In that new home to dwell.

No more in our loved room again
Shall we our brother greet,
But in that room that's free from pain
Shall we our lost one meet.

'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and, blessed be His name,
He takes but what He gave.

Naked as from the earth we came
And rose to life at first,
We to the earth return again
And mingle with the dust.

Here rest in peace, thy labors o'er,
Our brother we resign,
Till the Supreme Master's word restore
To light and life divine.

[After the funeral ceremony is completed at the grave, the brethren will form a procession, as they came, and return to the hall in regular order, where they must close in due form.]

FORM OF CLOSING

[When the business is concluded, or the hour arrived for the closing, the Worthy Master will say:]

W. M.—Brother Chancellor, is the business for this evening finished?

W. CHAN.—(rising and making sign.)—It is finished, Worthy Master.

[Worthy Master gives two raps, which calls the officers up.]

W. M.—Worthy Recording Secretary, what is the amount of the receipts?

[Worthy Recording Secretary must keep the accounts so arranged as to give the amount collected

for fines, taxes and monthly dues separately, then stating the whole amount collected.]

W. M.—Are your books correct?

W. R. S.—They are, Worthy Master.

W. M.—Worthy Conductor, it is your duty to take charge of the regalias, etc., and I hope you will discharge that part of your duty.

W. CON.—I will, Worthy Master.

W. M.—Let no one leave this Lodge with the bitter spirit of animosity or envy in their hearts; but let our Order ever send forth the streams of benevolence, and our lives exemplify the principles of honor, truth and friendship.

[The Worthy Master gives three raps, which calls all up.]

W. M.—Brothers, we are now about to go out from our private labors into the world. Let us not forget that our most zealous efforts are needed to save the erring and to reform the lost. Under all circumstances, then, even at the mouth of the frowning cannon, be faithful to your obligations.

RESPONSE.—We will be faithful.

CLOSING ODE

Good-night, good-night, to every one,
Be each heart free from care;
May every one now seek his home
And find contentment there.

May joy beam with tomorrow's sun,
And every prospect shine;
While dearest friends laugh merrily
And keep in view the sign.

[Begin on the hailing signs and close with signs of that degree.]

W. M.—Brethren, as we are again to separate and mingle with the world, let us not forget the precepts of our Order. Let us strive to add dignity to labor; in our dealings with our fellow-men be honest, be just and fear not; avoid intemperance in eating and drinking, also in language and recreation. Whatever you undertake endeavor to do well. Let us be quiet citizens. Feed the hungry, succor the fatherless and the widows, and keep ourselves unspotted from the world. I now declare.....Lodge, No....., Royal Knights of King David, closed until the next regular meeting unless there shall be a called meeting, of which every brother will be notified.

[All respond, Selah.]

W. M.—Worthy Chancellor, please inform the Gate-keeper.

PARLIAMENTARY RULES

SUMMARY

Compiled by W. G. Pearson, Supreme Grand Scribe
R. K. of K. D., Durham, N. C., 1899

“Let all Things be Done Decently and in Order”

To make a motion or address the Convention, a member must rise and, in a distinct voice, address the Worthy Master, and, standing, wait for recognition. When recognized, which is done by the Worthy Master announcing the name, the member may proceed.

MOTIONS

When a motion is made and seconded, it must be stated by the Worthy Master before it can be discussed. A motion may be withdrawn by the mover before it is stated by the Worthy Master, and afterwards if no one objects. Ordinarily the mover of the motion has the right to open debate, and by courtesy to close it. Formal and lengthy motions should be made in writing and handed to the Secretary.

AMENDMENTS

Amendments may be made in the same manner as original motions, are subject to the same rules and may be once amended. The vote must always be taken on the last amendment first, and finally on the motion as amended. A substitute can only be entertained as an amendment. To lay on the table carries original motion and amendments. The motion to re-consider being laid on the table does not carry with it the pending measure. An amendment to the “Minutes” being laid on the table does not carry with it the journal. An appeal laid on the table does not carry with it the original subject.

PRECEDENCE OF MOTIONS

PRIVILEGED QUESTIONS

Privileged questions are such as take precedence of all others and are here arranged in the order of their precedence:

1. Fix the time to which to adjourn.
2. To adjourn.
3. Questions of privilege.
4. Orders of the day.

INCIDENTAL QUESTIONS

Incidental questions must be decided before the questions which give rise to them, and always yield to privileged questions. They can not be amended, and can not be debated (except on appeal under certain conditions).

1. An appeal from the decision of the Chair and questions of order.
2. Objection to consideration of a question.
3. Reading of papers.
4. Leave to withdraw a motion.
5. Suspension of the rules.

SECONDARY MOTIONS

Secondary motions take precedence of the principal question and must be decided before the principal question can be acted upon. They yield to incidental and privileged questions. They are:

1. To lay on the table.
2. The previous question.
3. To postpone to a certain day.
4. To commit or re-commit.
5. To amend.
6. To postpone indefinitely.

UNDEBATABLE QUESTIONS

To fix the time to which to adjourn (when a privileged question).

To adjourn.

Orders of the day.

Objection to the consideration of a question.

Lay on the table or take from the table.

Previous questions.

Re-consider (a question not debatable).

Reading of papers.

Withdrawing a motion.

Suspending the rules.

Limiting closing debate.

TWO-THIRDS VOTE

Amend the rules.

Motion to close or limit debate.

Shall the question be discussed.

To make a special order.

To take out of proper order.

Suspend the rules.

The previous question.

CHANGE OF VOTE

A member can change his vote, if not cast by ballot, at any time before the decision is announced by the Worthy Master.

Until the negative is put, a member may rise and begin the discussion of the question, whether he was present or not when the question was put. Even after the vote is announced, if it is found that a member has risen and addressed the Worthy Master before the negative has been put, he is entitled to be heard the same as if the vote had never been taken. In such cases the question is in the same condition as if it had never been put.

YEAS AND NAYS

In this method of voting, the Worthy Master states both sides of the question at once, the Secretary calls the roll, and each member, as his name is called, rises and answers "Yes", or "No", and the Secretary notes the answer by placing a figure on the left of the name if "Yes", one on the right if "No", these figures being in numerical order. The last two figures on each side then will represent the vote. After the roll-call begins it is too late to be excused from voting. The vote should be cast without comment. Officers' names should be called last. No member can be COMPELLED to vote unless the yeas and nays are taken.

BY BALLOT

This form of voting is common in electing officers. Tellers distribute "slips" on which the members write their choice, after which the tellers collect and count the votes. All blanks are "thrown out." When one candidate (on the informal ballot) has a large majority—thereby clearly showing that he is the choice of the members—the Secretary may, on motion, be instructed to cast the vote of the assembly for said candidate. If any one objects, this can not be done; so, too, the motion to make a vote unanimous fails if there is a single objection; the same holds true to a motion to expunge from the minutes or journal. The Worthy Master can vote when the vote is a tie, when his vote will make a tie, when the vote is by ballot, and when the ayes and nays are called.

ORDERS OF THE DAY

There are two classes—general and special. General orders can be made by a majority, by postponing questions to certain times, or by adopting an order of business for the day or session. These general orders can not interfere with the established rules of the convention. A special order suspends all the rules that interfere with its consideration at the time specified. To make a special order requires a two-thirds vote, but when called up may, if desired, be postponed by a majority vote.

THE PREVIOUS QUESTION

The previous question is the technical term for the motion to cut off debate and force the vote. "I move the previous question," is equivalent to saying, "I move the discussion close at once and the vote be immediately taken." The Worthy Master says, "Shall the main question be now put?" which is virtually saying, "Shall the debate close and will you take the vote?" If two-thirds vote "Aye," the vote is immediately taken; if "No," the discussion continues as though there had been no interruption. If the previous question is called on the report of the committee, the chairman of the committee is entitled to the floor to close the debate, even after the previous question is ordered. The previous question may be limited to an amendment, or to an amendment to an amendment but if not so limited applies to amendments and

motion. Even if a motion to COMMIT follows a first or second amendment and the previous question is ordered, it applies to all. It can be applied to a "definite postponement" without affecting any other pending motion.

TO RE-CONSIDER

If a question has been decided, it can be taken up again by a motion to re-consider. This motion must be made by one who voted with the prevailing side. The motion should be to re-consider (NOT THE ACTION) the VOTE by which the action was taken. If carried the question is where it was just before the vote was taken, so if a member has exhausted his privilege of debate during the former discussion, he can only speak further while considering whether to re-consider. When a vote taken under the previous question is re-considered, the question is divested of the previous question and open to debate and amendment, provided the previous question had been exhausted by votes taken on all the questions covered by it before the motion to re-consider was made. The motion to re-consider can not be amended, and is debatable if the question to be re-considered was debatable. A question can not be twice re-considered.

APPEAL FROM THE DECISION OF THE WORTHY MASTER

If a member objects to the decision of the Worthy Master, he can appeal to the convention.

COMMITTEE OF THE WHOLE

When some subject not in good form or well digested is brought into the convention, it is sometimes advisable to go into a committee of the whole. The usual method is for some one to move we go into a committee of the whole. The vote taken, the Worthy Master appoints a chairman of the committee and leaves his place to such chairman. The assistant secretary keeps a record of what is said. Only reports of what is done are given by the chairman when the committee rises. The committee has a right to elect its permanent chairman if it so desires. The only motions in order are to amend, adopt, or rise and report. To cut off debate the convention must

signify the length of time the committee can sit. If the question is not thoroughly discussed in that time, the committee may rise, report progress and ask leave to sit again. The previous question can not be called in a committee of the whole.

MOTION TO ADJOURN

(NOT "ALWAYS IN ORDER")

A motion to adjourn is not in order while a member has the floor; while the yeas and nays are being called; while the members are voting on any question, or when the previous question has been called and is still pending.

SESSIONS AND MEETINGS

A lodge, whether continuing one or more days, is only ONE session. Each motion to adjourn terminates a MEETING, but ONLY the FINAL adjournment terminates a session.

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